JMS call the children to school at Katunda Mission in Tanganyika.

In this issue—

Accent on Africa

Lutheran Herald

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SUDAN SKETCHES

By JAMES KALLAS

When I first came to Africa I expected only one ethnic group—the negro, the African. But there is no such thing. Instead, there is a whole series of individual peoples; the Mbororos, the Bayas, the Fulanis, Mboums, Kakas, Haussas, etc., etc., etc.

Each tribe is strikingly different, as distinctive one from another as a Spaniard is from a Swede. They have their own gifts, likes, languages, and trades. I have been here only eight months or so and already, at a glance, I can spot these racial differences swiftly and without error.

The native tribes are much more suspicious of one another than they are of the white man. Independence for the Cameroun is slated for 1960, and already many of the local natives are fearful of it—for they are afraid that ancient tribal rivalries, suppressed by the French, will spring back into existence. Our people, the Bayas, are peaceful, simple people, farmers and hunters. For centuries before the arrival of the French these people were at the mercy of the Fulanis of the north—the Fulanis, bearded, slim, fierce people, are a savage mercenary people, a trader people who rule inter-African commerce in this part of Africa. They were the slave-traders of former years, pillaging homes, selling prisoners, making a diabolic hell of life for the helpless Bayas. And now, after thirty years of French rule, the Bayas have had a glimpse of better things—of stability, of peace, of the possibility of harvesting their crops without massacre and bloodshed.

And now comes independence when the white man will withdraw and it will be again black against black, Fulani against Baya, tribe against tribe. The recent bloody battles in Brazzaville where the white man was ignored as African butchered African is, I am all too afraid, the disheartening pattern of the future.

After seven uninterrupted months of sunshine, the rains came last week with a fury that only the tropics can engender. Blinding sheets of rain so thick that a washtub left outside was full in less than three minutes. The winds and violence build up in the west and we stand on our veranda and watch them descend the far hill, whip through the town in the valley tearing off a roof or two, and then charge up the hill at us. We have no glass in the windows on that side of the house s curtains, lashed by the wind, stand straight out fro wall like flags and the thunder rolls so loud and that we think we're on the inside of a drum. The batters the tin roof and the abused metal scream like tormented demons howling curses at the jagged ning that scars the skies.

When we were in N'gaoundere (the hospital cen our field) I got a hurry-up call to come to the ho center right away. A young girl, just brought in dying, and her mother wanted her baptized. I r the way and got there too late. She was dead.

As I walked in the door her mother just realized her child had been touched by the hand of the sleep, and this shriveled old lady, brown and wrinkl shoe leather, gathered that skinny, emaciated, dead d ter into her arms, rocked slowly on the floor, mak humming noise. And then, out of the aches and tions of a suffering mother there rose a stifled which must have been born centuries ago in the f of pain by those who first felt great loss. Unrestr the wail froze the very blood in my temples and my hurt and tears flowed . . . but then from that grie mother began to chant . . . "Gasa Wan . . . Gasa Wan (Great Lord, Great Lord).

She was primitive, she was hurt, she was a m with a dead child whose lips were still warm . . . yet, above all, she was Christian, and the Healing H the Victorious One who had conquered the grave was there in her anguish, and we were all hushe this expression of thanksgiving and hope . . . "Gasa . . . Gasa Wan."

In this issue . . .

Sudan Sketches
Excerpts from a letter from one of our missionaries to the Sudan.

From Colonialism to Freedom
Dr. Robinson is the distinguished Negro minister at the Presbyterian Church of the Master in New York City. He is director of the Africa Student Study and Work Camp Project, and recently spent four months on tour throughout Africa.

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For the Family Altar

The Church in Today's World

Among Lutherans

Within the ELC

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Lutheran Herald

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From Colonialism to Freedom

By James H. Robinson

Photos by Three Lions

ly a few years ago it would have been prophecy to hat a new Africa was being born. Today, prophecy become history. A new Africa is already here. Co- lism, both the boon and the curse of Africa, is g way to semi—and completely autonomous gov- nents.

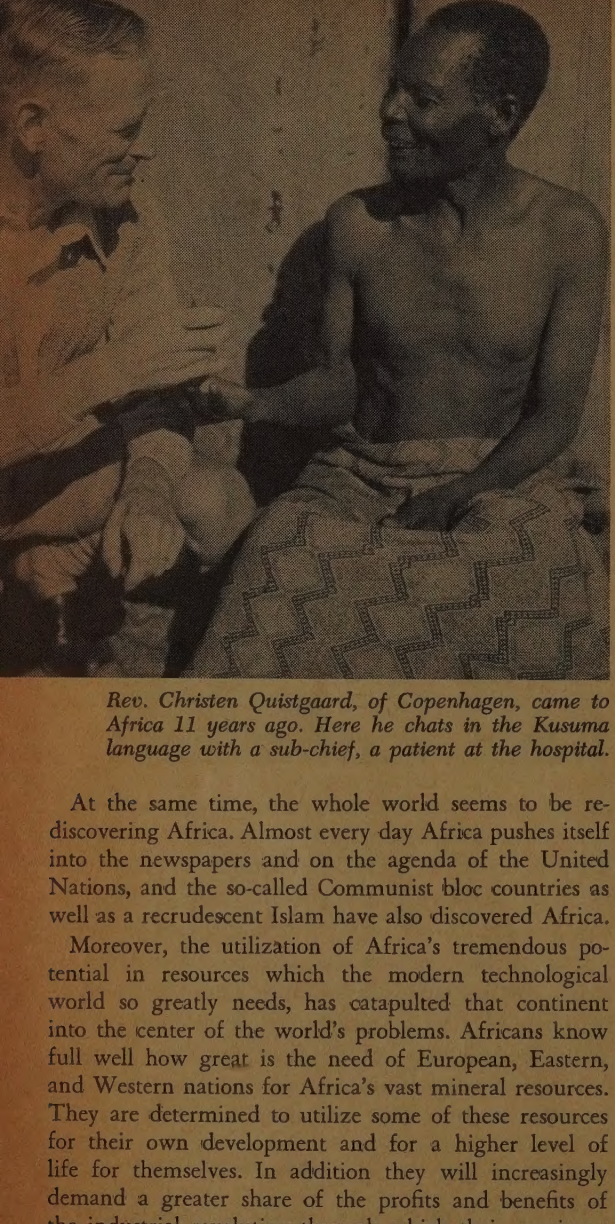
. stimulating survey of the problems, opportuni- ies, and challenges of the new Africa, in which hirteen new states, like the thirteen American olonies, are achieving their freedom from for- ign rule. . . .

1914 there were only two independent states— eria and Ethiopia. By 1959 there were nine. In 0 there will be thirteen and by 1965, very likely, nya, Uganda, Tanganyika and Sierra Leone will have ier become free, or will hold a dominant share of ir internal control and destiny. Recent events in gian Congo indicate that significant changes will also e taken place in that vast land.

Their uneasy proximity to the tremendous forces at rk is building up terrible fears and tensions in minds of Europeans, tensions that Europeans almost e not admit, even to themselves. Time in Africa is not on their side, and constructive programs toward equalization have already been too long delayed. Never has a minority, no matter how enlightened, how cultured, how wealthy, or how powerful, been permanently able to force its will upon an overwhelming majority.

It is not likely that history will reverse itself to accommodate Europeans in this area. Their position may be unassailable for a short while, but only for a short while. Nothing they can do—no matter how stringent or harsh the methods used to curb the rampant nationalism—can be more than temporary. The tides of time and world opinion, even the opinion of their friends, are against them.

Perhaps the single most significant and important change in the new Africa is the new attitude of self-respect and self-acceptance which Africans have attained. Second-class citizenship has become intolerable to them. They no longer cringe before what was once assumed to be white dominance and superiority. This new attitude has led them to a new discovery of Africa in which they have discovered an interrelationship and responsibility beyond the old tribal boundaries and the political geographic lines drawn by the European powers.



Rev. Christen Quistgaard, of Copenhagen, came to Africa 11 years ago. Here he chats in the Kusuma language with a sub-chief, a patient at the hospital.

At the same time, the whole world seems to be rediscovering Africa. Almost every day Africa pushes itself into the newspapers and on the agenda of the United Nations, and the so-called Communist bloc countries as well as a recrudescent Islam have also discovered Africa.

Moreover, the utilization of Africa's tremendous potential in resources which the modern technological world so greatly needs, has catapulted that continent into the center of the world's problems. Africans know full well how great is the need of European, Eastern, and Western nations for Africa's vast mineral resources. They are determined to utilize some of these resources for their own development and for a higher level of life for themselves. In addition they will increasingly demand a greater share of the profits and benefits of the industrial revolution through which their continent is passing.

The new and the old in Africa will, of course, exist in juxtaposition for quite some time to come. Old cultures, mores, religions, and patterns of life die hard. On the other hand, the old mores have never before been submitted to such a concentrated impact of new ideas from so many sources.

Whatever one may have thought of the old family patterns and tribal customs, they were a stabilizing influence. When they are broken and destroyed under the impact of nationalism, industrialization, and u ization, many new and worse evils arise in their Consequently, the new Africa is fraught with complex and complexing sociological, economic, fa political, educational, and religious problems which demand radical readjustments.

Since Christianity is deeply involved in the past in the future of Africa, the present situation dem the most rigorous re-examination of methods, strat and techniques.

The new consciousness of color raises many tions about religious denominations which send white missionaries to Africa, especially when they from lands where there are many people of Africa igin. It is a fair question, and Africans are askin whether any denomination in Africa today ough have missionary personnel which does not reflect a c section of the racial pattern of the United States. Fur more, it would be foolish not to anticipate serious tions in the near future about denominations with sions in Africa who will not accept people of Af descent in their home churches.

Is Africa Ready?

Where missions are perhaps least aware of the demands made upon them by modern Africa, is in new political orientation where Africans are in ch of the government. Perhaps the most consistently a questions in the United States are: "Are the Afri ready for the new freedom, and are they able to or ize and direct their own destinies?"

It would be valid to ask whether any people have won their freedom were ready completely fe at the time they achieved it. In our own history, s of the problems then were quite similar to the p lems facing the new nations of Africa. It would fairer to judge new African nations by comparing t present development with the early years of our history, rather than making a comparison with our p ent development, which the question of their readi implies. When all is said and done, the fact remains the time is never right and people are seldom, if ready for a new advance. Nevertheless, historical fo and situations, and decent, discerning people of and courage, who discipline themselves to fulfill t destiny, help to make the time right.

The task before the Christian church in the Africa is gigantic but not impossible. Life is never w out hope and Christians are never without the hel God. However, these challenges are just in their for tive stages. The greater challenges are yet to come.

The full impact of industrialization and urbaniza is still some time off in the future. Nationalism,

owerful force reshaping the new Africa, is also n its beginning stages. Absolutely no power on can stop its development, nor deny the fulfill- of its aim toward the freedom of all the peoples rica. Understanding leadership, assistance and ce for nationalism can be a boon to Africa and ring the African nations peacefully and con- vely into the families of the world. But, unwieldy tion to it can only bring disaster for those ans who oppose freedom, partnership, and self-de- ation in Africa. And resistance will greatly aid jectives of the communist-bloc countries.

powerful impact and influence which Moham- ism is making on the whole of Africa also is come. Islam is enhanced by nationalistic expecta- and motivations in Africa because it can be, and often is, identified with the hopes and aspirations masses of African people. It is foolish naivete for ians to think that this new force will either be contained or neatly handled. For a long time to Islam can be expected to win many converts.

addition to the support Islam gets because of its fication with the desire for freedom, it has the advantages of being led by a dark people, and it not demand a tremendous break with the polyg- s family pattern. It asks very little in the way of ge from social, family, cultural, and, in some cases, ous practices.

st experts agree that communism has not yet deep inroads in the African continent. There is, ver, too great a tendency to write off both the l and potential influence of communism. Dr. les Malik, president of the U.N. General Assem- only recently pointed out that not only has com- ism not been budged one inch from an area it took control of, but that communists are at work more fervently than ever throughout the world.

The new African leaders can be trusted to weigh the evidence presented to them by all forces battling for influence in their land. Having experienced long years of domination, they will not easily throw off one yoke and accept another. On the other hand, we cannot ignore communism's desire for influence on the continent which is the last remaining reservoir of mineral resources and is, at the same time, the newest area where a great mass of people will add even more important human resources for the world.

What Can Christianity Do?

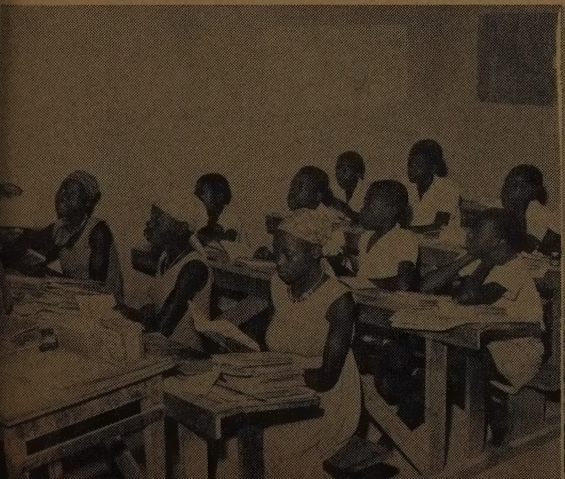
The most important contribution that the Christian Churches made in Africa in the past was providing schools out of which have come most of Africa's new leadership. This is still the single greatest contribution, provided that it inspires those leaders with a deep and abiding faith in the ultimate aims of the Kingdom of God. Our efforts, therefore, to provide education for the training of leaders is the greatest challenge before us. It must be done with skill and intelligence, not with the sentimentality which too often has characterized the support given to the education of individual Africans.

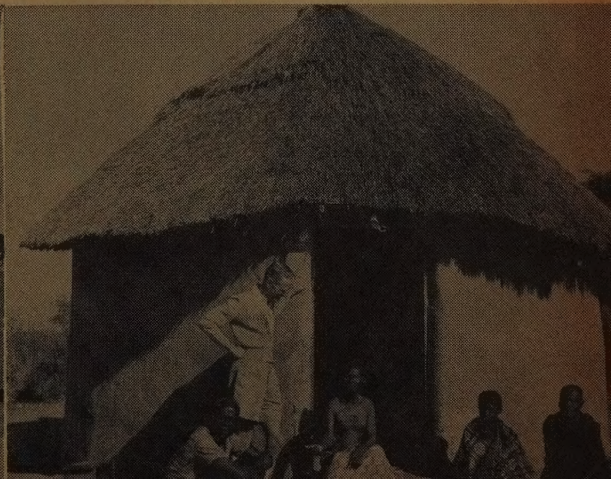
Africans do not need more missionary preachers from America. We must hasten the prospect, already begun in a few areas, of changing over from a mission enterprise to a partnership in which African church leaders have equal voice, if not top leadership, and the sooner we work with them under their direction the better.

Africa does not need preachers from us because Africans can do it just as well. Many African Christian preachers would rank with the best of our preachers in

M. Y. Kansimba, an African teacher, instructs dard 6 (about Grade 4) in general science. At ier's left is Martha Zahoo (see cut on page 3). ha hopes to be a doctor when she grows up. She he intelligence to fulfill her ambitions; whether her nts will let her put off marriage is another thing.

Katunda Mission has a well-equipped hospital, but its patients live in little huts built on the grounds. Here their families can visit them and prepare their food. This not only saves expense, but is better suited to the mental well-being of the patients.





America. What Africa needs are trained lay Christians who would work with them and under their direction to prepare the great number of African leaders who are needed now and will be needed more in the next two decades.

Secondly, Christian leaders must evolve a new relationship to African political leaders and government officials. There was a time when we only had to deal with European leaders. That day is done. It will never come again.

Unhappily, Protestants have been far too squeamish about establishing close contacts and relationships with political and national government leaders at home as well as abroad. Many African leaders are brought to this country by government agencies, business firms and educational institutions, who received their training and their inspiration in Christian schools. Seldom do mission boards and religious leaders ever recognize them or even know that they are in the country.

The third great challenge of the new Africa to the Christian conscience is seen in our attitude toward race relations in America and in Africa. The impact of the Christian witness cannot help but be blunted by what Africans see of race relations in the United States and in South Africa, and in the attitude of many European Christians who live in their land and violate their personalities by forcing them to take second place and thus deny the very brotherhood they so vehemently proclaim.

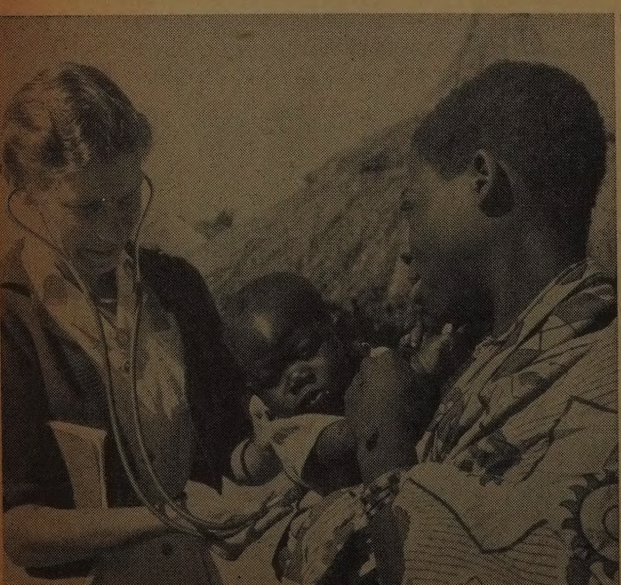
We have not yet been willing to admit that the dearth of creative relationships, understanding, and attitudes toward Africa springs from our attitudes toward Am Negro citizens and Christians in our own land. makes it difficult, if not impossible, to have hi gard or intelligent understanding of the peo Africa. This painful admission we shall have to in humility and then do something about it.

Finally the Christian forces of the United State arouse themselves to greater effort to influence government to the urgency and need for an African policy, and to arouse government, chu institutions, and people to a gigantic cultural, eco and educational program in partnership with A leaders. Whatever program we undertake must b dertaken not out of condescension, or out of a utili concept because we must oppose Communism, b cause it is right and it is necessary. It is good, b God requires us to assume greater moral respons for our whole world as well as for ourselves. Abo it must be done in a partnership of equal respons and opportunity.

It is as important to have Christian business consular officials, technical assistants, etc., as it have Christian missionaries and lay workers o continent of Africa. To be sure all this will c much, but the gains will be great. There w risks, but the glorious future to be achieved is wo the risks. There are many problems ahead, but th not insoluble. When we listen to Africans as well a to them, we will understand that they want the security, the same peace, the same freedom, the future of abundant living that we wish for oursel

Miss Eva Jorgensen, of Copenhagen, came to Katunda Mission and Africa five years ago. She and Mr. Quistgaard are the only Europeans at this mission, and the life is often very lonely. Here she puts a stethoscope on a baby's back. Much of the treatment is done in the open to overcome natives' fears.

This African woman with her neatly braided and bright cotton clothing is cooking food f husband, a patient at the mission hospital. brought from home and prepared by the fa much more acceptable and satisfying to patie say nothing of cutting down immensely on costs.



Editorial...

ough we use the word "democracy" frequently
libly, it occurs to one that the concept it ex-
is sometimes misunderstood and its application
y day life too often misinterpreted. "Democracy—
government by the people." Our over-sized office dictionary makes it as simple as that, and everything which follows the initial definition only amplifies those words.

nething
out
mocracy

In this editorial we are thinking chiefly of the democracy of a church body, specifically The Evangelical ran Church; still more particularly, basic democ- as it affects the editorial policies of LUTHERAN LD. It isn't the first time we have held forth on this t, and it will probably not be the last. At the ent, there are a couple of recent experiences which nce us to write about it.

church paper democratic? It doesn't need to be. Church which brought it into being and supports n make it anything it wants. There is, in other s, theoretically a limit to the amount of democracy urch may want in its church paper. We recall lleague of other days who used to tell us that word which went into his paper was subject to Church-imposed censorship. "Even our proofread- re theologically trained," he said.

happens, however, that the ELC has never seen fit npose that sort of limitation on its paper. We are aware of a single convention resolution imposing tures upon editorial policy. Nor has the Church conferred on a board or committee authority to or the content. As far as official action is concerned, Church seems to want a thoroughly democratic er.

here is, nevertheless, the implied "autocracy" im- d by common sense. At that point it is the editor has to impose limitations. There are some things her the reader nor the editors can possibly get in- d into their own paper. We have sometimes amused selves by thinking what an issue of the paper would like if common sense did not play into the selec- and preparation of material. There are some things ch are strictly taboo, such as attacks on the faith of Church. There are other subjects which we avoid, we give offense. And there is always the question, "Is it pertinent?" We have never been able to see what good is accomplished by discussing a subject at a time when the Church can't do anything about it, even if it wants to.

Beyond those two limits, however, it is our contention that the official paper of the Church is completely free, possibly the most democratic institution the Church has. Does someone want to criticize a policy or practice of the Church? The columns are open. Is someone else disgusted with a hymnbook or a liturgy or a textbook upon which many look with favor? Speak up. This "democratic" policy both on and off the editorial pages has been followed as long as there has been a LUTHERAN HERALD. And when this paper is no more, we hope that the same policy will be continued in its successor.

But why bring this up? Why discuss the perfectly obvious? Because it does not seem to be obvious. In recent months we have on a couple of occasions published material of highly controversial character. On one occasion it was editorial comment; on another it was a feature article which called in question certain recently introduced usages in worship. In both cases the opinions expressed were carefully considered and temperately expressed. In both cases ample space was allocated for full and free discussion.

And the result? Much of it fine, of course; in fact, most of it. The people of the Church were given an opportunity to study something of significance to the life of the Church. There was full and free interchange of opinion.

But—and this is what disturbs us—there was an undercurrent which revealed that some of our good friends do not fully understand basic democracy. The most extreme (and amusing) example was of a certain reader who thoroughly disagreed with the first contribution and has been seeking editorial scalps ever since. But he agreed as thoroughly with the second as he disagreed with the first—and has been fulsome in his praises of that article ever since! See what we mean?

The point, as we see it, is this: If a church paper is intended (among other things) to stimulate thought, to influence opinion, and to provide a free forum for discussion—in short, if it is intended to be the democratic voice of the Church, the results may at times be a bit disconcerting. But they will also, we believe, be largely salutary. Toes may be trod on and programs may be held up to criticism. But that's the price one pays for democracy. And it is not too high a price.

Must professio life end at 40 for our pastors.

A professor of religion at the ELC's Concordia College asks . . .

W

One of the obvious epiphenomena of our current (or recent?) renewal of interest in things religious in the United States is the premium placed upon youth in the ministry. It is no doubt true that the ministry today is a young man's field in a way that is true of no other learned profession. Abundant evidence bears out the fact that the typical Protestant congregation in our country today desires, and when possible, demands, the services of a relatively young cleric. One of the trusted officials in the Church to which I belong (Augustana Lutheran) estimated some time ago that the age of 40 is the chronological watershed which does much to determine whether or not a given candidate will be considered by certain age-conscious congregations.

This, in my opinion, is a very serious problem, and I believe that I, by virtue of my age (37) and my position (college professor of Religion) can write about it without assuming an axe-grinding posture. I am convinced that this problem ought to be ventilated more than it has been and if this discussion will provide impetus in that direction, I shall consider my effort well worth the time involved.

Let us face the question squarely. Why do n (indeed most) of our congregations want a you pastor? Is it simply because the people in the insist upon seeing a full head of hair at the altar, the fresh, innocent bloom of youth in the counten looking down upon them from the pulpit? Is *sine qua non* that their pastor be able to go a fast nine innings in the annual parish-picnic sof game—or that he roll a steady 170 in the church b ing league? Could it be that there is something su insinuating about the fact that "athlete" rhymes "Paraclete"?

It is true of course that physical charm and ath prowess are some of the potential attributes of y even in the ministry, but does that answer our quest It seems to me that one should be able to build a m stronger case for the appeal and the value of the j ment, wisdom, the broadened and deepened out that come to pastors only with experience and matu The readers of this journal will no doubt agree. even though there is so much to be said for the f of maturity in the ministry, the hard fact yet rem

e Accent on Youth?

By Gene Lund

he typical congregations prefer to call a youthful r.

ain we ask, why? Surely the matter is more than cal. A pastor should be well and healthy, of e, in order to do his best work, and many men proven that it is possible to be as robust at 55 as . But if it isn't merely a matter of physical ap- nce and endurance, and if it is true that many pastoral virtues come only with the passing of the (if at all), then why the accent on youth?

ere must be a somewhat rational answer to this siastical conundrum, and I think I know what it ight or wrong (and I would like to know which), I come to the conclusion that the pastor's attitude e basic element in this matter. I put the finger e because the corroborating corollary is obvious: modern American congregation wants a pastor who nthusiastic, who has dynamic qualities, who is "on for the Lord" (or at least his own people).

oah Webster defined "enthusiasts" as people of en and ardent interests." Isn't that a pretty good cription of the neophytes laboring in the Lord's eyard? Through long years of college and seminary "student" has dreamed of the day when he will turned loose upon the world and its problems — ar on backward. In the practice sessions before ination (summer supply, a year of intern work, haps), and in the years immediately thereafter, he ceeds to deal with his people and their problems in nanner typical of enthusiasts. And what is the usual ult? Isn't the "young chap from the sem," or the ently ordained man in his first parish, almost uni- sally loved and listened to? And why? What do se young men, taken together, possess that is unique? uggest that this something is their great enthusiasm, ir earnest zeal for the tasks set before them. At any e, so it often is (there are notable exceptions, of rse), and I wonder if it is not precisely this type of ation which congregations wish to make permanent.

But now let us face another, perhaps deeper, question. our church people, by and large, prefer energetic and pired under-shepherds, why don't they call the clerical husiasts who also possess the knowledge and depth spiritual maturity accumulated through long years faithful (if unspectacular) service? That would n to make for a perfect combination. Or could it be, perhaps, that the enthusiasm which comes with the bright ribbon around the Certificate of Ordination does not always wear so well through the "long years of faithful service"?

As I have observed, both in my own group as well as in others, there is much genuine enthusiasm in the ministry, and this quality is by no means confined to the younger men. At the same time, however, one can also discern a considerable amount of sadness in the ministry; some men even become bitter and cynical. In other words, there is sometimes a serious lack of that all-important quality — enthusiasm. And someone's sliderule has determined, apparently, that this quality departs from most clergymen sometime in their late thirties.

But why should this be? Why shouldn't every pastor (all things being equal) forever be a Galahad in Geneva gown, leading his people in one inspired charge after another? Yes, why not? Why does that evocative quality, enthusiasm, sometimes wear so terribly thin, except perhaps for an occasional spurt? Again I wonder if this deterioration is not to a large extent the result of inadequate response. The typical young cleric comes out of the seminary determined to occupy the high ground, to take others with him into the rarified atmosphere of a profound and genuine religious experience. When it works, I am sure that all pastors would agree that few elixirs in all the world are more invigorating. But when it does not work, when the people do not respond, the result is all too easily perceived. In the long run, after all, enthusiasm feeds upon, and requires, response.

I am convinced, in my own mind, that many congregations want younger pastors because they want inspired and forceful leadership, and they feel that youth is the guarantee. But when the pastor who came to a congregation as a young man finally leaves, is he still the enthusiast that he was when he arrived? If not, who is at fault? The answer to that question will not always be the same, and for different reasons. But the implications are profound and far-reaching. Could it be that this current accent on youth is turning a treadmill that is bad for the churches, also bad for the ministry? Must professional life end at 40 for the Protestant pastor?

The Deadly Sins:

AVARICE

The Root of Evils

We have come now to the sinful disposition called love excessive, that is, a love which although related to a proper object is of improper intensity. I love the right thing but I love it too much. We need to be reminded that our faith nowhere condemns things. All things are good because God made them. This green-blue ball which spins a little sadly among the myriads of larger and smaller spheres and this blue-green day with sun-washed lawns and high drifting clouds and all these sun-flecked people waiting for the bus or buying oranges and Kleenex—all these are good because God made them. They are good in their way, but they are not God. This makes all the difference.

To love a good as if it were God is to falsify myself and the thing I love. To make a man into an idol is to kill him and stuff him and gold-plate him and set him on a throne. The wax-faced maumets of Hollywood are not people but things—things we create out of extravagant and unholy love. The spoiled child is a thing—a soul reduced to a reflex by a love which belongs to God alone.

The Love of Money

We can get lyrical about it—the crinkle of green paper and the mellow clink; the stiff brocaded quality of a fat bond; the exquisite scent of expensive printer's ink. And yet the love of money is the lowest form of excessive love. It is called *avarice, cupidity, covetousness,* and it is called *greed,* short, nasty, and Anglo-Saxon. And it is not pretty. It knows no surfeit; it is the bottomless pit. There may be a time when the gluttonous man tires of his filet and the lustful man turns away from his carnality, but the love of money is stimulated by plenty. "I shall build me yet greater barns," says the rich farmer in the parable.

Monkeys and Yahoos

We love money not merely because, like monkeys, we are attracted by glitter or like squirrels enjoy hoarding. We do like gold glitter, of course. Who can forget the chilling pleasure of peering down on the treasure in *The Gold Bug* and in *Treasure Island*? Swift's Yahoos in *Gulliver's Travels* are attracted by "shining stones of several colors" by which, I suppose, Swift mean say that men's love of gold and jewels has no more stance than an animal's liking for a pretty bauble. are such monkeys and Yahoos because we clutter nests with bits of broken mirror. But we do not money or stones merely because they are gaudy. we do not try to gather money merely out of a squi instinct. We do not collect money as we collect m covers, Christmas plates, and first editions. The collec mania is not avarice.

Idle Solace

Avarice is a sickness and confusion of soul. Eve Heaven before he is plunged Hell-ward, Milton's M mon walks with his face bent toward the paver which is, we recall, of purest gold. But, before this pened, Mammon had lost sight of God. Chaucer's son gives us the truth, "For soothly when the heart man is confounded in itself and troubled, and that soul has lost the comfort of God, then seeketh he idle solace of earthly things."

If there is no God, avarice is a virtue because it itself down into things of real weight. If there i God, Marx was right in calling our attention to material roots of life. Money is a symbol of these str massive things.

But if God exists, as He certainly does, then we woefully confused if we seek weight and massiv and strength in money or if we give money the we owe to God. We are much safer, and I mean literally, to give away everything we have rather to let any of these things suggest that we need God for having them.

J. R. Hestenes

ırd the Thirteenth Sunday After Trinity — *Emmaus*

The Epistle: Galatians 3:15-22 • The Gospel: Luke 10:23-37

Monday, August 17
THE HEAVY HEART
Luke 24:14

d talking with each other about all things which had happened.

re as they were going to "a village d Emmaus," Cleopas and another, of them believers in Christ, were e common bond of the heavy heart. doubt they walked slowly, every a mark of contemplation. They turning over the shaking events of past few days. Jesus, whom they learned to trust, whom they had ac- d as the Christ, came to a sorry and with it their hopes. Yet, some- , they were not letting go. The truth had learned was not easily destroyed.

he walk of the heavy heart is familiar nd for many, dear God. Sometimes the walk of deep doubt, overwhelm- with its questions. Sometimes it is walk of gloom and despair, clouded lengthy shadows. In such a walk, O !, help us to know that You are close hand, knowing our need. In Jesus' ne. Amen.

Tuesday, August 18
UNSEEN PRESENCE
Luke 24:16

Jesus himself drew near and went with them. But their eyes were kept from recognizing him.

Enter the Presence, the Unseen Presence, into the company of the heavy-hearted. But it was God's purpose to keep them in the dark. Let them turn over the stones of their thinking; let them rehearse to this "stranger," this "third party" the story of their turmoil. Let them undergo a trial; let them reveal the thoughts of their hearts directly to the very One they had depended upon, who now, they were sure, had been taken from them for good.

If we must undergo the trial of the shadowed walk, then gracious Father, make us understand that we must continue to walk straight on, even though we are walking blindly in the deep turmoil of disturbed faith. In this trial impress us with this that You are there, and that You will reveal Yourself to us. Amen.

Wednesday, August 19
THE APPARENT LOSS
Luke 24:21

"But we had hoped that he was the one to redeem Israel."

When the "stranger" asked the two men on the way to Emmaus what was troubling them, it is said that "They stood still, looking sad." Then followed a recitation of what had happened to the Christ. Their story, a faithful telling of the sequence of events, the crucifixion, death, burial, and reported resurrection of Christ, ended on a negative note. A question reared itself, for they had not seen Him. They were going on the report of others. They seemed to feel they had experienced heavy loss.

There would be good purpose for us, divine Father, to have the feeling that we had lost the Saviour from our lives, so that we would be able to see clearly that life without the Savior is a lost life without hope, without purpose. Help us never to handle the possession of salvation in Christ as though it were cheap. Amen.

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Thursday, August 20
"BLIND" MOVES
Luke 24:29

But they constrained him, saying, "Stay th us, for it is toward evening and the y is now far spent."

These downhearted disciples were mov- blindly when they insisted that the ranger" stay with them when they d reached the village of Emmaus. They d not know that shortly the "stranger" uld be revealed to them as the very rist of whom they had been speaking. t so it was. When they sat down to "Their eyes were opened and they ognized him; and he vanished out of ir sight." They saw the resurrected rd. The end of the day brought its at reward.

Help us to move blindly in faith, dear d. We need more of the spirit of ture. Too much we square off our es with the little fences of safety. We d more to be courageous than cozy; re to be pushed than pampered. Out our going forth in faith comes the true y of life in You. In Your Name we ny. Amen.

Friday, August 21
"WE'VE BEEN THERE"
Luke 24:35

Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

With this experience behind them—the experience of finding Christ again—the two men went to Jerusalem and joined the company of the Eleven. Here they related their experience. They retold the events of the road—the shadows, the "stranger," the final revelation, the joy in seeing with opened eyes the Savior. They were sharing now with others who also had walked the way of shaken faith, and together with them were rejoicing that the Lord does not forsake His own.

We pray, O God, for the sake of the weak in faith that, if we have been on the shadowed road where eyes are dimmed by doubt and misgivings, we shall be quick to speak of our experience. Others must be helped to know that the visitation of doubt need not erase faith. Make us helpful to those in need. Amen.

Saturday, August 22
BURNING HEARTS
Luke 24:32

"Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?"

Yes, these men knew a warmth of heart that was with them through all their experience on the road to Emmaus. They had hearts burning in hope; a hope that would not die even though all things pointed to a lost cause. They had hearts that burned with joy when Jesus revealed Himself to them. Then they burned with happiness when in praise of God they told their story to the Eleven in Jerusalem. They knew the warmth that is a possession of the possessed of Christ.

We thank You, blessed Jesus, for the kindling Spirit that sets aglow in our hearts the warming fire of Christian faith. Against the cold winds of a careless world help us by the Word and Sacrament to keep ourselves warmed, that in the steady steps of Christian living we may show zeal in Your Name. Amen.

City Mission Finds Jobs for Teen-agers

An experimental summer job plan for more than 100 teen-agers, including some with delinquency records, has been announced by the New York City Mission Society.

Similar to a pilot program conducted by the society last year, the project has been partly underwritten by the Rockefeller Brothers Fund grant of $15,000. Last year the society received $10,000 from the fund.

The job plan is designed to aid youth in three ways: (1) remunerative employment of youngsters at the society's churches, community centers, and camps under close supervision; (2) counseling and assisting others to obtain work with carefully selected employers in commercial or industrial situations; and (3) aiding youth ready to move into the regular job market by means of aptitude testing, placement and less frequent counseling.

Last year 145 youths between 15 and 18 worked for seven weeks in City Mission agencies at a nominal $10 a week. They did painting, landscaping and clerical work and supervised recreation.

1,000 East Germans Due at Kirchentag

East German authorities have agreed to permit the churches in that zone to send about 1,000 delegates to the ninth German Evangelical Kirchentag in Munich, August 12-16.

The permanent Kirchentag organization, whose headquarters are in Fulda, West Germany, had counted on 15,000 from the (East) German Democratic Republic (DDR).

The authorized number is much less also than those for the two most recent previous all-German Protestant rallies held on this side of the Iron Curtain: Frankfurt in 1956 and Hamburg in 1953.

On the other hand, this year's quota is far better than the number—forty—allowed to attend the Stuttgart Kirchentag in 1952.

This year, representatives can be sent from all of the Soviet Zone's 350 church districts and they can be freely chosen by the churches themselves, according to Werner Eggerath, DDR state secretary for church affairs.

Anglicans Strengthen Industrial Chaplaincy

An advisory secretariat on industrial matters was approved by the National Assembly of the Church of England to strengthen its ministry "inside the factory gate."

The secretariat, estimated to cost 15,000 pounds ($42,000) the first year, was authorized after the assembly heard a report entitled "The Task of the Church in Relation to Industry," presented by Bishop Leslie Stannard Hunter of Sheffield.

He said the attitude that "business is business and religion is religion and I don't let them mix" had kept Christian thinking and the ministry outside industry far too long.

It recommended the secretariat to coordinate "continuity and efficiency" of existing and new Church industrial projects; recruit and train men women with vocations to the indus ministry; develop closer contact wit sponsible people in industry, t unions and government; and for research team to keep the Churc touch with latest developments in dustrial and social studies.

COLD SHOULDER FOR NIKITA

Nikita S. Khrushchev, professe anxious "not to wound religious se ments," told Roman Catholic min in Modjeejow, Poland, that happin does not come through prayer.

The Soviet Premier looked out o a crowd of thousands of miners one of Poland's strongest Catho sections and declared: "I would n like to hurt your religious feelin But your priests promise you pa dise in heaven. We Communists wa to make you happy on earth."

"Are you happy with your lot life?" he asked. Looking tired a worn from his barnstorming "frien ship" tour in the country, the 6 year-old Khrushchev paused expe tantly for an answer.

With that, the Russian leader to off again on his whirlwind tour. B wherever he went, racing from o coal town to another, the respon was the same. There were no cheer just quiet snubs.

PRAYER WITH A BEAT—The Rev. Alan Hamrickhouse, rector of San Francisco's Trinity Episcopal Church, conducts the worship as a combo of professional jazz musicians adds syncopation with trumpets, trombones, cymbals, and drums. The "Jazz Mass," known too as the "Twentieth Century Folk Mass," was composed several years ago in England.

—RNS Photo

rch and National e' Seminar Held

erans in high-ranking govern- osts gathered in Gettysburg, Pa., y 10-11, with executives of major an bodies in America to share in- on how Christian love affects policy.

der the sponsorship of the public ns departments of the National ran Council and the Lutheran h—Missouri Synod, the "seminar church and national life" drew er some eighty leaders in off-the- l discussions, seminar officials re- d.

ers treating aspects of Christian nd public policy with respect to ble, Luther, and the contemporary l were presented at the fifth bien- eminar by Dr. Martin H. Scharle- , director of graduate studies at ordia Theological Seminary, St. , Mo.; Dr. Conrad Bergendoff, dent of Augustana College, Rock d, Ill.; and Professor Franklin E. man of the University of Iowa's ol of Religion, Iowa City, Ia.

Other Merger . . .

JCLU Makes Advances

ne Joint Commission of Lutheran y reduced from 31 to 30 the num- of territorial constituent synods in the new denomination to be ed by a merger of four Lutheran es. It also will have three or four geographic synods.

t a three-day meeting, the com- ion approved a single synod for York State, instead of dividing to two separate geographical areas. nder the proposed constitution of new Church, still to be named, geographic synods of "distinctive uistic or cultural character" are per- ed.

hese would comprise the AELC, Suomi Synod and the Icelandic Slovak Zion Synods of the ULCA ey decide to enter the merger on basis. The ULCA's Wartburg od, formerly German-speaking, has d that it be retained as a non- graphical unit, but no such pro- on has been made by the joint mission.

he Suomi Synod, in a "straw vote" at its recent annual meeting, expressed a preference for complete integration in the geographic pattern of the new Church, rather than retaining its Finnish identity as a non-geographic synod.

During its meeting here, the commission approved most of the proposed constitution for the synods and endorsed refinement of wording in the Church's national constitution and by-laws which had already received provisional approval. It also passed on the seventh and final draft of the national constitution's preamble.

The commission hopes to have these three documents and a model constitution for local congregations ready for submission to the conventions of the four merging bodies in 1960.

If these documents are ratified by the uniting denominations, the new Church's constituting convention is planned for 1961 and the denomination is expected to start functioning late in 1962 or early in 1963.

On Nov. 16 the commission is scheduled to meet with the Joint Union Committee of the ALC-ELC-UELC merger to discuss matters of mutual concern and future co-operation between the two united Churches.

Impressed By African Leadership

The ability of Africans to shoulder the responsibilities of leadership was impressed upon a missions executive who returned to the U. S. after a nine-week visit to churches in East Africa.

The Rev. Oscar R. Rolander, secretary of the National Lutheran Council's Department of World Missions Cooperation, said that he has "a renewed faith in the future of the Lutheran Church in Tanganyika" after his visit.

While in Africa, Mr. Rolander attended the meeting which officially dissolved the Lutheran Mission Council of Tanganyika, placing full responsibility into the hands of the Federation of Lutheran Churches in Tanganyika.

The LMC gavel was presented by that group's temporary chairman, John Nilsson, of the Swedish Evangelical Society, to the new president of the Federation, the Rev. Ruben A. Pederson. Mr. Pederson is also president of the Augustana Lutheran Mission and of the Lutheran Church of Central Tanganyika.

"African representation was dominant at the meeting, both in numbers and participation," Mr. Rolander said. He added that the group demonstrated "fine ability in taking over the administrative responsibilities for the four joint institutions which were formerly run by the LMC."

These include a secondary school, a theological seminary, a medical training school and a press.

Cantata to Hail Three-Church Merger

The premiere performance of a cantata written especially for the historic occasion will be presented at the constituting convention of The American Lutheran Church in Minneapolis, Minn., April 22-24, 1960.

The cantata will be sung by the combined choirs of the nine senior colleges in the three merging bodies—the Evangelical, American and United Evangelical Lutheran Churches—marking the first time that these choirs have ever appeared together in public. The approximately 540 voices will be accompanied by orchestra and band.

The cantata has been commissioned by the Committee on Worship and Church Music of the new Church. It is being written by Mr. Paul J. Christiansen of Moorhead, Minn., director of the choir of Concordia College, who will also conduct the first performance.

Entitled "Una Sancta," with the subtitle "One Holy Christian Church," the cantata is in three parts, stressing One God, One Church, One Mission. Included will be three chorales to symbolize the union of three streams of the Church coming from originally three sources.

Each section of the cantata will end with one of the chorales: "The Morning Star Upon Us Gleams" (German), "Built on the Rock the Church Doth Stand" (Norwegian), and "O Day Full of Grace" (Danish). The words, with the exception of the chorales, are taken directly from the Scriptures, beginning with the majestic statement, "Hear, O Israel, the Lord our God is one God."

The music will be of "medium difficulty," suitable for use by local church choirs.

Parkland Home to Build

Three new buildings will be erected at the Parkland Lutheran Children's Home, Everett, Wash., in 1960. They will replace the present structure which is no longer adequate. The home is a treatment center for emotionally disturbed children.

A financial drive is under way under the direction of O. H. Overland and the director of the home, E. Don Moe. It is hoped that $115,000 will be contributed by churches and organizations in the Pacific District and $100,000 by individuals and other groups.

Evenson Named to Head Third Canadian School

Dr. George Evenson on August 1 became the first man to serve as president of all three of the ELC's educational institutions in Canada. On that date he became president of Luther Theological Seminary, Saskatoon, Sask., succeeding Dr. Olaf K. Storaasli, who has joined the faculty of Luther Theological Seminary in St. Paul.

Dr. Evenson was president of Lutheran Collegiate Bible Institute at Outlook, Sask., from 1939 to 1951, and of Camrose College, Camrose, Alta., from 1954 to 1956. Since that time he has been on the seminary faculty at Saskatoon. He also has served as pastor at Moose Jaw and Outlook, Sask., and Edmonton, Alta.

Date Set for Brotherhood Constituting Convention

The constituting convention for the Brotherhood of The American Lutheran Church will be held August 27-28, 1960, at Central Lutheran Church in Minneapolis.

Members of the convention committee are Al Doerring, St. Paul, Minn.; Dale Bruning, Bruning, Nebr.; R. H. Alexander, Sioux City, Iowa; and Harry Nelson, Greenville, Mich. Synod representatives are Duane Bell, Minneapolis, Minn.; Marion Nikoley, Owatonna, Minn.; and Eldon Muir, Jamestown, N. Dak., ALC; Ernest Petersen, Racine, Wis.; Herbert Swenson, Luck, Wis.; and Wm. Von Stocken, Minneapolis, UELC; and Arthur Christenson and Loren Ness, Minneapolis, ELC. Alvin A. Henningsgaard, Madison, Minn., will head the public relations committee.

People

Rolf Charlston, a 1957 graduate of Luther Seminary, St. Paul, Minn., was recently ordained into the ministry at Central Church, Portland, Ore. Ordinator was Dr. Lawrence M. Stavig, vice president of the ELC and an uncle of Pastor Charlston. Pastor Charlston, who has been studying at the University of Chicago, is now also serving as an assistant pastor at United Church, Oak Park, Ill.

The Rev. Hubert F. De Boer has resigned from Elk Mound parish in Wisconsin in order to accept a call to the parish at Clearbrook, Minn., effective Sept. 1.

Miss Esther Ellickson was recently commissioned as a Home Mission parish visitor for the California District. A 1958 graduate of Pacific Lutheran College, Miss Ellickson has been teaching in the California public schools since that time.

The Rev. Oliver Ruud has resigned as pastor of First Church, Alexandria, Minn., in order to establish a Home Mission congregation in the San Jose-Winchester area in California.

The Rev. J. E. Rommereim has resigned from his parish in Garden Grove, Calif., in order to accept a call to establish another Home Mission congregation at Canoga Park, Calif., effective Nov. 1.

The Rev. Gustav Kopka has resigned as youth pastor at Grace Church, Watertown, S. Dak., and accepted a research assistantship at the State University of Iowa in Iowa City. He also received a $1,000 scholarship from the congregation he serves. At Iowa State he will be working toward a doctor's degree.

The Rev. Karrel Lunde has resigned as pastor of the Hitterdal-Northland parish, Iola, Wis., in order to accept a call to join the staff of Camrose College, Camrose, Alberta, effective in September.

The Rev. and Mrs. Frank L. sen were honored on the occas their 25th wedding anniversary a 25th anniversary of Pastor Eric ordination by their congregation manuel Church, Longview, Wa

The Rev. Lloyd L. Gunderso merly of Madison, Wis., is now s Black Earth Church, Black Earth,

The Rev. Paul Oas, formerly ciate pastor of Woodlake Church, neapolis, is now serving as pastor Lutheran Church of Our Savio San Clemente, Calif.

The Rev. Waldo L. Ellickson recently honored on the occasio the 25th anniversary of his ordin by the church that he now serve Lutheran Missionary Church of M bello, Calif.

Obituaries

The Rev. Carl T. Thompson July 3 in Minneapolis followi heart attack. He was stricken whi Viking, Minn., for a speaking en ment. He was born June 12, 191 Gilmanton, Wis. After graduating the Lutheran Bible Institute he tended Augsburg College and cordia College, receiving his degre 1942. He was graduated from ther Theological Seminary in He served parishes at Viking, M and Brodhead, Wis., before ing to Groton, S. Dak., where he pastor at the time of his death. Fu services were held at Mondovi, on July 6, with Dr. E. O. Gilbe preaching. Survivors include two s and six brothers, including the George O. Thompson of Langfor Dak. He was not married.

The Rev. Helge O. Svare died 16 in Minneapolis. He was born 21, 1876, in Norway, and immig in 1893. He attended Park Region lege and Luther Theological Sem and was ordained in 1904. He s pastorates at Anaconda, Mont., Granite Falls, Belgrade, and Pipes Minn. He was also field secreta the Northern Minnesota District, f cial secretary for Park Region Co field representative for the ste ship department, and administrato St. Paul Hospital. He was marri Frida Bendtsen in 1906. He is sur by his wife and four daughters.

-Announcement-

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For sale: Choir robes. 40 black (Sr. chr.), 40 royal blue (H. S. chr.), 40 maroon, (Jr. chr.). Zipper closings. All in good condition. Make an offer. Our Savior's Lutheran Church, 3022 West Wisconsin Ave., Milwaukee 8, Wis.

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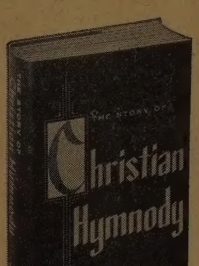

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Wallace J. Asper is an associate professor of religion at Concordia College, Moorhead, Minnesota, previously having served in the parish ministry. He received his Ed.D. degree in religious education from New York University in 1957.

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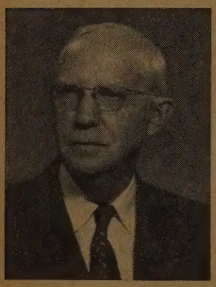

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